21:Huxley Q, T-5 (no date) 1960 FL11 Luo FL11

797 fifty years later their son, Mr. Paddy Savile, after many years' 891 service in Tanganyika, was to become Chief Agriculturalist to the Government and help to make a path for Progress through the land of his birth. Maseno mission was envisaged as 'a Christian base from which the Gospel might be carried far and wide into the surrounding country, with a school for the sons of Luo chiefs at which future leaders of the country would be trained in a Christian atmosphere.'

Four small boys called Onduso, Odindo, Owiti and Oroa were drafted from Kaimosi to form a nucleus and every 'chief' was asked to contribute two sons. 'Chief' was an arbitrary term, and the leading Luo objected strongly to the disappearance of their sons, probably regarding it as another form of slavery. In those days the Luo went stark naked, used [291] beads or hoes for currency, and prized most highly the black [436] ostrich feathers which warriors wore as head-dresses. [301]

'In five years' time a hundred small boys from the school were sent out, two by two, for a fortnight at a time, to teach in Kisumu and in the villages. Then they came back to Maseno for a month for further teaching. In this way the original Iona idea began to be realized and Maseno became a base of Christian influence.' Bishop Willis developed this idea in a letter: 'It affords a shelter amid a sea of temptation; it makes Christian teaching applicable and Christian living a possibility.'*

[893] So from four small and doubtless bewildered boys under a [894] tree, Maseno developed until by the time of its golden jubilee it embraced primary, intermediate and secondary schools, a teacher-training college, a Jeanes school for adult education, a college for agricultural instructors and veterinary scouts. Even the girls had by this time been included, although their education for years lagged far behind that of their brothers.

668 At the time of my visit this part of Nyanza was a-buzz with rumour and diatribe, for the District Council in Kisumu had just been dissolved by Governor's decree. To balance the official line on this, I asked to meet a firebrand or two, and everyone agreed that Maseno was the place for a crackle of

[113] *From *Fifty Years in Nyanza*, by Elizabeth Richards, M.A. Maseno Press. 1956.